United Nations E/C.19/2015/4

Economic and Social Council

Distr.: General
2 February 2015
English
Original: Spanish

Permanent Forum on Indigenous Issues
Fourteenth session
New York, 20 April-1 May 2015
Item 8 of the provisional agenda*
Future work of the Permanent Forum, including issues of the Economic and Social Council and emerging issues

Study on the treatment of traditional knowledge in the framework of the United Nations Declaration on the Rights of Indigenous Peoples and the post-2015 development agenda

Note by the Secretariat

At its thirteenth session, the Permanent Forum on Indigenous Issues appointed Ms. María Eugenia Choque Quispe, a member of the Permanent Forum, to conduct a study on traditional knowledge in the framework of the post-2015 development agenda, bearing in mind that indigenous cultures and traditional practices contribute to sustainable development and environmental management, including rights respecting lands, territories and resources, food sovereignty and culture (E/2014/43-E/C.19/2014/11, para. 68). The outcome of the study is hereby submitted to the Permanent Forum at its fourteenth session.

* E/C.19/2015/1.

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Study on the treatment of traditional knowledge in the framework of the United Nations Declaration on the Rights of Indigenous Peoples and the post-2015 development agenda

I. Introduction

1. The present study[1] focuses on traditional knowledge derived from the experience of indigenous peoples within the framework of the United Nations Declaration on the Rights of Indigenous Peoples and in the light of the post-2015 development agenda, with particular emphasis on the process of the Convention on Biological Diversity and the World Intellectual Property Organization (WIPO) and on local, national and international experiences. The report also addresses the traditional knowledge of indigenous peoples in urban contexts, based on the lived experience of indigenous youth.

2. The study contains three main parts: the first part is focused on the post-2015 development agenda and the urgent need to mainstream the issue of indigenous peoples and traditional knowledge; the second part concerns the concept of traditional knowledge that indigenous peoples have developed and are continuing to develop, and considers its potential for natural resource management and safeguarding biodiversity; the third part is focused on the challenges and difficulties faced by indigenous peoples as a result of the loss of traditional knowledge owing to climate change, migration, rapid expansion of resource extraction, and pollution of lands and territories. Lastly, recommendations are made for States, the United Nations system and indigenous peoples.

3. The study also addresses the traditional knowledge of indigenous peoples in urban contexts, based on the lived experience of indigenous youth, as captured through surveys conducted in Argentina, Bolivia (Plurinational State of), Brazil, Colombia and Peru. The following topics are discussed: methods of creating and re-creating traditional knowledge; the prospects for and challenges and potential of strengthening identity, culture, language, world view and spirituality; and development for indigenous peoples in urban contexts. This part was completed with the support of researchers funded by the International Work Group for Indigenous Affairs in Argentina, Bolivia (Plurinational State of), Brazil, Colombia and Peru.

II. Post-2015 development agenda

4. At its twelfth session, the Permanent Forum recommended, with respect to the development agenda beyond 2015, that Member States and the United Nations system should consider the status of indigenous peoples and make their development and well-being a priority by adopting a human rights-based approach that takes into account issues of equity and sustainability and incorporates an indigenous holistic concept of development with culture and identity.

[1] Appreciation is extended to the German Society for International Cooperation in the Plurinational State of Bolivia and the International Work Group for Indigenous Affairs for their technical and financial support.

5. The Permanent Forum also recommended that the post-2015 development agenda should recognize indigenous peoples' right to self-determination, autonomy and self-governance, together with their right to determine their own priorities for their development, to participate in governance and policy decision-making processes at the local, national, regional and international levels and to develop mechanisms for consultation and participation of indigenous peoples, building on the fundamental right to free, prior and informed consent and full participation in the development process. In addition, it recommended the recognition, protection and strengthening of indigenous peoples' collective rights, in particular the right to land, territories and natural resources.

6. The report of the High-level Panel of Eminent Persons on the Post-2015 Development Agenda (A/67/890, annex) states that it is essential to eradicate poverty, which has increased more acutely among indigenous peoples. Based on the many meetings and consultations it conducted, the Panel concluded that the post-2015 development agenda is a universal agenda that should include five major shifts:

(a) No one should be left behind;

(b) Sustainable development should be at the core of the agenda, considering that poverty eradication requires joint social, economic and environmental action;

(c) Economies should be transformed to create jobs and inclusive growth;

(d) There is a need to build peace and effective, open and accountable institutions for all, as freedom from fear, conflict and violence is a fundamental human right;

(e) A new global partnership among governments, indigenous peoples and society at large should be forged.

7. During the discussion of the post-2015 agenda, indigenous peoples called for the recognition of balance in harmony with nature and observance of their ancestral customs as one of the primary tasks of environmental sustainability, because impoverished indigenous peoples are deeply affected by natural disasters owing to their close connection with biodiversity.

8. Adolescents and youth, who currently constitute a majority of the indigenous population in urban settings, face many obstacles, including discrimination, marginalization, poverty, and loss of identity and traditional knowledge. Young people have high expectations for improving their situation in the future and educational policies are needed that will strengthen their identity and traditional knowledge. For those reasons, they should participate in the formulation of the post-2015 development agenda.

9. Girls and women also face barriers, such as lack of access to their lands and territories; lack of equal access to financial services, credit and infrastructure; and lack of health care, education with cultural identity, and space for the generation and reconstruction of their traditional knowledge. It is important to work towards a more just and equitable world with equal opportunities for indigenous women and children. The post-2015 development agenda must take into account the need to incorporate the potential value of indigenous knowledge, of which indigenous women are the most effective bearers.

10. Food security, another issue for the post-2015 development agenda, should be approached from the perspective of food sovereignty. Indigenous peoples have a contribution to make in this regard through their world view, which extends to food production, not only at the local level but also at the global level. Their production practices, which respect cultural and ancestral traditions, could potentially be valuable in safeguarding the food supply. Throughout history this traditional knowledge has not been part of development planning at the country level, as it was deemed to be retrograde, or even ahistorical; however, indigenous peoples have continued to produce food and to feed the world. Indigenous peoples also continue to contribute in the area of health, because many of them have developed capacity and knowledge in the use of medicinal plants that have now become part of general medicine, although the bearers of this traditional knowledge are not given any recognition.

11. One of the main recommendations for the post-2015 development agenda is that production and productivity will be sustainable if they take into account ancestral production based not only on the actual food produced but also on the spiritual value of planting and harvesting.

12. During consultations with indigenous peoples on the post-2015 development agenda, they proposed that national and international recognition of indigenous peoples, the acceptance of collective rights, in particular the right to land, territories and natural resources, and the recognition of culture should be the fourth pillar of sustainable development, which should include indigenous peoples' views on forms of development based on identity and culture, and a declaration of the right to free, prior and informed consent on matters affecting indigenous peoples and the establishment of partnerships for development for indigenous peoples.

13. In the Gangwon Declaration on Biological Diversity for Sustainable Development, ministers and participants in the high-level segment of the twelfth meeting of the Conference of the Parties to the Convention on Biological Diversity welcomed the importance given to biodiversity in the outcome document of the Open Working Group on Sustainable Development Goals and called for the further integration and mainstreaming of biodiversity in the post-2015 development agenda. The United Nations General Assembly also proclaimed 22 May the International Day for Biological Diversity.

14. According to the Executive Secretary of the secretariat of the Convention on Biological Diversity, there is a need to link the implementation of the post-2015 development agenda with other processes, such as the United Nations Development Assistance Framework and national biodiversity strategies and plans of action, and to integrate the implementation of the Strategic Plan for Biodiversity 2011-2020 and the Aichi Biodiversity Targets with the implementation of the post-2015 development agenda.

15. It should be emphasized that humanity depends on biodiversity and therefore biodiversity is essential for sustainable development. The vast experience of indigenous peoples in that area has shown that biodiversity is vital to global and local economies. The world depends on food and water, and on biodiversity in general. Owing to the close relationship that has developed between indigenous peoples and biodiversity, there is a link between traditional knowledge and biodiversity. We have, therefore, a crucial responsibility to understand that biodiversity is the cornerstone of our existence and to value traditional knowledge,

based on the belief system, spirituality and practices related to biodiversity that indigenous peoples have developed and are continuing to develop. Given the climate crisis facing the world today, biodiversity and the traditional knowledge associated with it will be vital for climate change mitigation. It should be emphasized that indigenous women have an important role to play as builders and guardians of traditional knowledge.

16. In its decision XI/22, the Conference of the Parties to the Convention on Biodiversity encouraged parties and all partners, institutions, organizations and processes concerned to consider the Strategic Plan for Biodiversity and the Aichi Biodiversity Targets in developing the post-2015 development agenda, which led to the consideration of participation by indigenous peoples and the importance of biodiversity for the achievement of sustainable development goals.

17. Biodiversity and indigenous peoples are part of the ecosystem and the management and administration of its genetic resources, and are feeling first-hand the effects of climate change. This understanding of the issues pertains directly to the sustainable development goals, as it is in line with goal 15: Protect, restore and promote sustainable use of terrestrial ecosystems in order to halt biodiversity loss.

18. With respect to goal 13 on climate change, it should be underlined that traditional knowledge is a potential resource for the development of sustainability based on the experience of indigenous peoples. The Strategic Plan for Biodiversity 2011-2020 may be useful in designing joint action under the post-2015 development agenda, taking into account the contribution of indigenous peoples' traditional knowledge, based on respect for collective rights, free, prior and informed consent, and respect for traditional knowledge.

III. Traditional knowledge: context

19. Participants in the International Indigenous Forum on Biodiversity and the Indigenous Women's Biodiversity Network of Latin America and the Caribbean (Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe) have highlighted the value of traditional knowledge and the key role it plays in the sustainable development of biodiversity, as well as the contribution it makes to the lives of humans.

20. It is widely known that the greatest biodiversity is to be found in indigenous territories, where to this day it contributes to the economic, social, cultural and spiritual sustenance of indigenous peoples and represents a significant resource for communities in general. The management of natural and genetic resources entails drawing on the extensive direct knowledge of indigenous peoples about the conservation and sustainable use of biodiversity.

21. The Conference of the Parties to the Convention on Biological Diversity, in its decision VI/10 on strengthening laws, policies and other measures, refers to other measures at the international level for the protection of traditional knowledge, innovations and practices of indigenous and local communities, such as the work of the Intergovernmental Committee on Intellectual Property, Genetic Resources, Traditional Knowledge and Folklore of WIPO, and the recommendations of the Permanent Forum and other bodies that address traditional knowledge in their work programmes.

22. At the Conference of the Parties to the Convention on Biological Diversity, serving as the meeting of the Parties to the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization, held in October 2014, the representatives of indigenous and local communities expressed the need to develop their capacity to participate in decision-making and policy development processes, to understand the provisions of the Protocol, to negotiate favourable access and benefit-sharing agreements and to develop inventories and monitor their genetic resources and traditional knowledge associated with genetic resources (see UNEP/CBD/COP-MOP/1/10). It is important to stress that the Parties are raising awareness of the value of traditional knowledge in relation to genetic resources (see article 21 of the Protocol).

23. The report of the eighth meeting of the Ad Hoc Open-ended Inter-sessional Working Group on Article 8 (j) and related provisions of the Convention on Biological Diversity (UNEP/CBD/COP/12/5) indicates that the input of the International Indigenous Forum on Biodiversity is focused on the value of traditional knowledge in the conservation and sustainable use of biodiversity.

24. Various international instruments stress that traditional knowledge comprises innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biodiversity (see article 8 (j) of the Convention on Biological Diversity). Traditional knowledge is relevant to the management of plant genetic resources for food and agriculture (see article 9.2 (a) of the International Treaty on Plant Genetic Resources for Food and Agriculture). Traditional knowledge also encompasses traditional cultural expressions and manifestations of sciences, technologies and cultures, including knowledge of human and genetic resources, seeds, medicines, flora and fauna, as well as oral traditions, literatures, designs, traditional sports and games and visual and performing arts (see article 31 of the United Nations Declaration on the Rights of Indigenous Peoples). Traditional knowledge is also relevant to animal breeding and production (see paragraph 12 of the Interlaken Declaration on Animal Genetic Resources).

25. In the WIPO context, traditional knowledge is considered to consist of traditional knowledge per se (techniques, practices, skills and innovations), traditional cultural expressions (the forms through which a traditional culture expresses itself, such as music, symbols or painting) and the genetic resources associated with traditional knowledge (such as medicinal plants or traditional crops). The work of WIPO with regard to indigenous peoples is based on research and reports on traditional knowledge and indigenous panels aimed at fostering dialogue with State bodies. Since the legal system of indigenous peoples is based on collective rights, there is a close connection between genetic resources and traditional knowledge, which are viewed by indigenous peoples holistically as an integrated whole. Both genetic resources and traditional knowledge are fundamental elements of the culture, identity and language that distinguish indigenous peoples' particular ways of thinking.

IV. Standards for the protection of traditional knowledge

26. Articles 11 and 31 of the United Nations Declaration on the Rights of Indigenous Peoples establish the protection of traditional knowledge and the right to

maintain, control, protect and develop the intellectual property over such cultural heritage, traditional knowledge and traditional cultural expressions. States shall also provide redress with respect to cultural, intellectual, religious and spiritual property taken without the free, prior and informed consent of indigenous peoples or in violation of their laws, traditions and customs.

27. The United Nations Environment Programme is the United Nations entity responsible for coordinating environmental issues. In recent years, several multilateral agreements concerning the environment and traditional knowledge have been concluded under the auspices of the Programme. In 1993 the Commission on Genetic Resources for Food and Agriculture of the Food and Agriculture Organization of the United Nations adopted resolution 7/93 in order to harmonize the International Undertaking on Plant Genetic Resources with the Convention on Biological Diversity. The resolution focuses on the realization of farmers' rights and on plant genetic resources for food and agriculture.

Role of indigenous women in traditional knowledge

28. Indigenous women around the world are living in disadvantaged and vulnerable conditions as a result of discrimination and poverty. However, they still play an important role in embodying culture, raising and educating children and young people, and maintaining community networks. Their active participation in production and reproduction systems has helped to preserve traditional knowledge through the generations.

29. Women are the guardians of a wealth of experience and knowledge but very often they are not taken into account in work initiatives. According to oral tradition, women are seen as having a function similar to that of goddesses, as they transform agricultural produce into food and ritual objects. In this sense the ritual world is a mirror of the real world of indigenous peoples. However, the participation of women in the land governance system is limited, as they are not always chosen to occupy positions that involve negotiations and decision-making; those positions are reserved for men. Nonetheless, women are increasingly involved in the management and administration of their land resources.

30. Given the role that women play in the generation, conservation and sustainable use of biological diversity and traditional knowledge, they should participate fully and effectively in decision-making at all levels. For that reason, one of the recommendations made in the declaration of the International Indigenous Forum on Biodiversity and the Indigenous Women's Biodiversity Network is that throughout the process of implementing the Nagoya Protocol it should be ensured that women and young persons are able to participate, given that they play a key role in preserving traditional knowledge.

V. Good practices for the conservation and strengthening of the traditional knowledge of indigenous peoples

31. Traditional knowledge is knowledge concerning the environment in which indigenous peoples live which is passed on from one generation to another in written and oral form on the basis of their own cultural codes. The knowledge is intangible, inalienable, imprescriptible and non-seizable. Traditional knowledge is a

system of innovations and practices, and the only way of guaranteeing the survival of this knowledge and the associated best practices is to protect indigenous lands and ensure that both indigenous peoples and the biodiversity resources on their lands survive.

32. Traditional knowledge refers to knowledge, innovations and practices of indigenous peoples around the world which is developed through experience gained over the centuries, adapted to the local culture and environment and passed on orally from generation to generation (see the Declaration of the Indigenous Women's Biodiversity Network). It tends to be collectively owned and takes the form of stories, songs, proverbs, cultural values, beliefs, rituals, laws and community rules, local language, art and agricultural practices, including the development of plant and animal species. It is sometimes referred to as oral tradition because it is transmitted orally but it is also expressed through song, dance, paintings, sculptures or carvings. Traditional knowledge is mainly practical knowledge and covers areas such as agriculture, fishing, health, horticulture, forestry and environmental management (see www.cbd.int/traditional/intro.shtml).

33. For a long time, indigenous peoples have been strengthening traditional knowledge through their own institutions under arrangements involving reciprocity, complementarity and the redistribution of assets. These institutions facilitate mutual and collective help within families or communities.

34. The economy of indigenous peoples has historically operated as a barter system, meaning the exchange of food products and other resources based on a natural economy. Much has been written about the economic model of indigenous peoples, which is based on a barter economy and on access to land and labour regulated by the principle of reciprocity.

35. According to a Kallawaya leader in the Plurinational State of Bolivia, "If we don't celebrate rituals and we don't make offerings, we have no water". Water is a core part of life for indigenous peoples. Attitudes towards water are based on its recognition as a source of life and divinity. Water is seen as part of a whole and as a living being that should be respected and cherished, and many waterholes and springs are regarded as deities that guarantee life. Water is seen as a remedy, as an element in the balance of space and as a means of transport. It also symbolizes the balance of life between humans and deities.

36. Indigenous peoples have extensive knowledge in areas such as traditional medicine and the use of herbal teas and infusions to treat numerous diseases and ailments. Specialists in this type of medicine have studied medicinal herbs and different forms of treatment and many of the properties of these plants are being used today in Western medicine and tried in various parts of the world with no acknowledgement that they represent indigenous peoples' knowledge.

37. Indigenous peoples have traditional authority systems based on social, economic, political and spiritual relations. Authority is rotated and they carry out

actions and practices based on traditional knowledge and ways of organization that reflect their relationship with the ecosystem.[2]

38. Traditional authority is designed to ensure the well-being of indigenous peoples. Leaders are guided by traditional knowledge and fulfil obligations based on the principles, values and rules derived from their position of authority. They are responsible for learning about and understanding the relationship of continuous dialogue with deities to ensure social, economic, political and cultural well-being. This complementarity is reflected in productive work through collective action such as the cleaning of irrigation channels, housing construction and collective production during ritual celebrations. In the indigenous world everything has its time, space and purpose.

Good practices of traditional knowledge

39. With regard to the links between biodiversity, indigenous territories and sustainable development, State institutions[3] have recognized the importance of indigenous peoples' traditional knowledge for the conservation and sustainable use of biodiversity and they acknowledge that environmental conservation can be achieved through the practice of that traditional knowledge. Traditional knowledge has been shown to be one of the most appropriate strategies for conserving biodiversity, and schemes for the environmental management of land according to cultural categories are crucial in the management and preservation of the ancestral lands inhabited by these communities.[4]

40. Indigenous peoples are drawing attention to the value of traditional knowledge as a foundation for eradicating poverty and promoting sustainable development by establishing a holistic view of the link with ecosystems, which includes natural protected areas, biological corridors which serve to protect landscapes, ecosystems and biodiversity, and the cultural diversity of indigenous peoples. Traditional authority practices are important in revitalizing traditional knowledge.

Indigenous peoples in healing and spirituality

41. The good practices of indigenous peoples relating to healing and spirituality are systemic and holistic. Healing and spirituality are inseparable concepts which consist of principles, values, norms, specific domains and leaders specializing in this knowledge. Healing is more than just physical healing; it seeks to promote recovery and strengthening of the whole person, taking into account the social, spiritual and physical dimensions, as well as the person as an element of Mother Earth. According to the indigenous world view, everything that exists on Mother

[2] Pedro C. Pachaguaya Yuijra, *La Poética de las Vertientes: Ecofeminismo y Posdesarrollo en Santiago de Huari* (La Paz, International Development Research Centre, 2008). Discusses the links between ecofeminism and post-development anthropology and describes the establishment of gender relations based on symbolism reflected in the use and management of water.

[3] For example, the Ministry of Environment and Sustainable Development of Colombia through the formalization of land rights over 722 reservations covering a total of 32.1 million hectares, and the National Council for Protected Areas in Guatemala.

[4] Version of the interview given by María Constanza Ramírez Silva, national coordinator of the traditional knowledge and agrobiodiversity project, Department of Education and Participation of the Ministry of Environment and Sustainable Development of Colombia (Bogotá, 7 November 2014).

Earth and in the cosmos has a spirit, energy or life, and human beings are regarded as one of the elements making up the cosmos.

42. Another good spiritual healing practice of indigenous peoples stems from the fact that many health problems faced by indigenous peoples and communities are not purely physical complaints and are therefore not treated by the State health system. This includes trauma and shock suffered as a result of the various types of violence faced by indigenous peoples throughout a history of subjugation. For all indigenous peoples spirituality is the basis of identity, culture, language, territory and traditional knowledge. It is also the foundation of life and is at the root of the persistence of indigenous peoples.

43. The ancestral knowledge of indigenous peoples concerning healing and spirituality remains important in many indigenous communities. In some cases, this knowledge is the only health care option available. In that context good practices relating to healing and spirituality constitute primary health care provided by indigenous specialists who apply knowledge about plants to treat various conditions and provide reproductive health care for women using knowledge, methods and techniques from their own culture. In addition, psychosocial care is provided by indigenous specialists who are predominantly women.

VI. Indigenous peoples in urban contexts and their relationship with traditional knowledge

44. Inequality reduction, which is one of the goals of the post-2015 development agenda, will entail addressing both equality of opportunities and outcomes (or lack thereof) and deep-rooted structural factors that perpetuate different kinds of inequality, such as discrimination on the basis of ethnicity, sex, age and locality. Indigenous peoples face systematic discrimination and exclusion from political and economic power; they continue to be overrepresented among the poorest, the illiterate and the most vulnerable; they are displaced by wars and environmental disasters; they are stripped of their ancestral lands and deprived of their resources for physical and cultural survival; they are even robbed of their right to life. [5]

45. Therefore, the research aims to assess the status of traditional knowledge among indigenous youth and indigenous men and women in urban areas by examining young peoples' perceptions of what it means to be indigenous in urban settings and to preserve identity through traditional knowledge, against the backdrop of the challenges of the post-2015 development agenda.

46. To the extent possible, studies in different countries attempted to follow a predefined road map, despite the difficulties arising from time-related issues and the

[5] The main priority areas defined by the participants in the online consultation are as follows: recognition of indigenous peoples at the national and international levels; recognition of the collective rights of indigenous peoples, in particular the right to land, territories and natural resources; adoption of sensitive cultural and intercultural policies at the national level, especially in education and health; making the conditions and needs of indigenous women, children, youth and indigenous persons with disabilities a priority; recognition of culture as the fourth pillar of sustainable development, and the inclusion of the indigenous vision of development with culture and identity; legal protection of the right to free, prior and informed consent in all matters affecting indigenous peoples; and establishment of alliances on development issues related to indigenous peoples.

partial general data collected by each country. Questions about how indigenous people recreate, build and value their identity based on traditional knowledge in urban settings constituted the background of the study.[6]

47. Countries were selected based on the characteristic situation in each country that caused indigenous youth to migrate. In Argentina, indigenous youth from the province of Tucumán were interviewed. For a long time, they had concealed their origins, taking up their demands once more in the late 1990s. These young people, who have a long-standing association with cities, are reasserting their identities as a symbol of contestation linked to the recovery of their territory and, consequently, of their traditions and identities.

48. In Brazil, the reservation of Dourados, located near the eponymous city, has become a hub of indigenous migration, as has the city itself. In addition, the violence that is increasing on a daily basis, coupled with high rates of suicide and violence among indigenous youth, are making it the most violent reservation in the country.[7]

49. In the Plurinational State of Bolivia, the survey was conducted in the city of El Alto, in Villa 16 de Julio, Alto Lima, Senkata and other neighbouring areas, taking into account the indicator of longest migration period and dual (rural-urban) residence. The heartland of indigenous peoples in the Plurinational State of Bolivia, El Alto is a municipality located in the region of the Bolivian Plateau. The demographic population is essentially Aymara and Quechua, the peoples most likely to transmit traditional knowledge, since culture, identity and spirituality are the lifeblood of Andean cosmology.

50. In Colombia, young people of the Emberá Chamí, Emberá Katío and Nasa peoples and the Uitoto, Kokáma, Yagua, Kubeo, Siriano, Guanano and Karapano peoples of the Amazon participated. Their situation is characterized by forced displacement of students and young people seeking a better life, with economic and work opportunities. These young people and the organizations in which they construct their identity and their interactions with urban life took steps to identify suitable scenarios for improving their opportunities.

51. In Peru, Awajun youth, who have had recent contact with the surrounding society, were interviewed. They live far from urban centres, on the Marañon River in the Amazon jungle. The study is primarily based on the characteristics of migration among Awajun youth, who account for the majority of those interviewed. However, as an insufficient number of participants from that community were willing to participate, the experience of other youth was taken into account by way of comparison.

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[6] The following questions were asked in the four countries:

- How do indigenous men, women and youth live out their identity in cities?
- How is traditional knowledge replicated in cities, taking into account the years of migration?
- What do they need in order to identify as indigenous peoples?
- How do discrimination and racism affect the lives of indigenous peoples?
- How is indigenous identity recreated and constructed in urban centres?

[7] Data resulting from the survey.

International frameworks: indigenous peoples in urban settings

52. It should be noted that indigenous youth, as well as women and children, are covered by articles 14, 17 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples adopted in 2007. This report focuses on increasing the participation of indigenous youth in the relevant forums at all levels, increasing support for the revitalization of indigenous languages, introducing important educational reforms, including instruction in indigenous languages, and drawing urgent attention to the need to address the problem of suicide among indigenous youth. Articles 11 and 17 focus on migration to urban centres. Urbanization makes it difficult to foster and preserve an indigenous identity for many young indigenous people, given that indigenous identity is related to a sense of community.

53. The United Nations Human Settlements Programme (UN-Habitat) finds that the urbanization of indigenous peoples is the result of two major processes: the growth of cities that have extended onto indigenous lands and incorporated them into the urban area; and the migration of indigenous peoples to cities. Migration to cities can be voluntary or forced, in many situations involving human rights violations, such as when it is caused by the expulsion of indigenous peoples from their homelands, economic insecurity, the absence or inadequacy of basic services, or armed conflict.

Reasons for indigenous migration

54. A constant throughout the study was that the migrating indigenous population is mostly made up of young people in search of study or work opportunities, in order to seek a better life. They maintain that they have no place to study and are unable to find jobs in their communities. The motives that drive migration are related to the failure to meet the basic necessities of life, owing to smallholding and poverty.

55. As a result of the poverty indigenous peoples face, migration remains entrenched in their lives. The phenomenon of seasonal, temporary or permanent migration of indigenous families to cities has grown in the past two decades. The switch from rural life to life in an urban environment leads to profound changes in lifestyles, eating habits, type of housing, intercultural relations, school and music, and brings with it the various problems and conflicts of city life.

56. The research conducted in the different countries notes that indigenous rights are not respected in cities because indigenous people live on the margins of cities, where there are no infrastructure services, and are called derogatory names because of the way they speak and dress and their lack of work opportunities.

57. The claim is made, particularly in cities, that it is very difficult to perform rituals and engage with elements of their cultures. The majority only manage to celebrate such holidays as the day of offering to Mother Earth and to manufacture crafts and food products. Nevertheless, they find it difficult to argue that they are steeped in urban stereotypes. They allow themselves to be influenced by urban fads.

VII. Challenges

58. The post-2015 development agenda constitutes a challenge to biodiversity, taking into account traditional knowledge. States, international agencies, indigenous

peoples' organizations and society as a whole should therefore create forums for discussion and coordination, with a view to launching strategies and programmes to recover and implement indigenous peoples' good practices in the area of biodiversity, on the basis of traditional knowledge and practices.

59. Women are the guardians and bearers of a wealth of experience and knowledge that often fail to be taken into account in various work initiatives. In the face of climate change, recovering and preserving traditional knowledge are crucial. Incorporating traditional knowledge is also an urgent task, hence the need to promote the participation of indigenous women in decision-making forums in order to uphold and strengthen their role in transmitting indigenous traditional knowledge.

VIII. Recommendations

For States

60. **Indigenous peoples' own knowledge systems should be recognized and promoted on the basis of the commitments set out in international instruments. Bearing in mind that traditional knowledge systems should constitute the basis for the implementation of development goals, States should incorporate traditional knowledge into the various development plans aimed at eradicating poverty at the local, national and international levels; these should serve as a framework for activities under the post-2015 development agenda.**

61. **Additional information on traditional knowledge in the areas of environment, collective rights, commerce, production, food security, identity and culture should be pursued and serve as a basis for the post-2015 development agenda. In that regard, targeted studies should be conducted on the management of natural resources, where women have a direct relationship with their environment.**

62. **Government agencies should be encouraged to conduct sensitization and training activities on the importance of traditional knowledge and provide training and education on collective rights and traditional knowledge to civil servants.**

63. **Relevant State institutions, with the participation of indigenous peoples, should develop continuous training plans that include indigenous peoples through their representative organizations, in order to prevent and punish the undue accessing and abuse of the biodiversity of indigenous territories associated with traditional knowledge.**

64. **Concerted actions, based on the free, prior and informed consent of indigenous peoples, should be carried out in order to understand sacred knowledge and indigenous wisdom, as they are practices deeply rooted in identity and history. Workshops should be held with the active participation of sages, teachers and persons knowledgeable about the spirituality of indigenous peoples in order to promote dialogue and develop proposals, taking into account the post-2015 development agenda process.**

65. **National policies on population statistics should be amended in order to create distinct statistical indicators that reflect the reality and diversity of indigenous peoples in both urban and rural settings, particularly in respect of**

traditional knowledge. Biocultural indicators should be developed on the topics of land, territory, free and prior informed consultation and consent, the status of traditional knowledge, access to genetic resources and other issues relevant to indigenous peoples.

66. **Poverty, migration, armed conflict and the degradation of natural resources should be recognized as some of the forces driving cultural change and the loss of indigenous peoples' traditional knowledge. In that regard, efforts to increase awareness of and sensitivity to the importance of traditional knowledge and practices of indigenous peoples, within the framework of the post-2015 development agenda, should be enhanced.**

67. **Intercultural and community-based indigenous universities should strengthen their training and research programmes on indigenous traditional knowledge. States should provide financial resources to the Intercultural Indigenous University, the flagship programme of Fondo Indígena (the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean), to ensure such programmes are implemented.**

For United Nations system agencies

68. **The Conference of the Parties to the Convention on Biological Diversity should decide that the secretariat of the Convention should continue to support and strengthen efforts to salvage, preserve and apply traditional knowledge; repatriate traditional knowledge; develop biocultural protocols; and participate in relevant forums, including the Ad Hoc Open-ended Inter-sessional Working Group on Article 8 (j) and related provisions, the Open-ended Ad Hoc Intergovernmental Committee for the Nagoya Protocol on Access and Benefit-sharing and the Conference of the Parties itself. Workshops and studies on traditional knowledge should be conducted, and should target in particular women, youth and uncontacted indigenous people.**

69. **The secretariat of the Convention on Biological Diversity and the WIPO secretariat should provide support for training workshops and capacity-building in traditional knowledge, based on experiences at the local, national and international level, with the active participation of indigenous women and youth from both rural and urban areas.**

70. **The WIPO secretariat should seek the full and effective participation of indigenous peoples in the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, by building capacity through workshops on intellectual property and traditional knowledge and conducting studies on genetic resources and traditional knowledge, by region.**

71. **Based on its experience with the issue of food sovereignty, the Food and Agriculture Organization of the United Nations should advance research on traditional knowledge with respect to the diet of indigenous peoples, emphasizing biocultural indicators, with a view to generating results that contribute to the post-2015 development agenda.**

72. **Efforts should be made to promote the process of recovering traditional knowledge and strengthening the participation of indigenous women in traditional organizational structures in order to face the challenge of climate**

change, achieve the consolidation of land and territories for women and the exercise of collective rights, and to generally strengthen traditional knowledge. The process of recovering traditional knowledge requires long-term action. It is therefore recommended that the United Nations system and international donors, in their national and regional capacity, in coordination with indigenous peoples and indigenous women, should support this process through projects and initiatives at the local, national and regional level.

73. **UN-Habitat should focus on the need to address discrimination and racism by holding dissemination workshops at the country level on the potential of traditional knowledge, which is passed on by indigenous women. Opportunities for indigenous youth to access training on the rights of indigenous peoples should also be created.**

74. **The potential value of indigenous peoples' traditional knowledge should be recognized, including through the integration of traditional knowledge into the post-2015 development agenda. The United Nations system, other organizations and international donors are encouraged to use sensitization workshops as a means of including traditional knowledge in their assistance policies as a cross-cutting theme.**

For indigenous peoples

75. **The traditional knowledge of indigenous peoples should be integrated into the agendas of indigenous organizations as a cross-cutting issue and State activities or inaction in respect of policies on traditional knowledge and intellectual property should be continuously monitored. In that regard, such policies should be strengthened and made a priority, while respecting indigenous peoples' own principles, values and norms.**

76. **Consolidate and support forums for dialogue with a gender and generational perspective. There could be, for example, dialogue between experts on traditional medicine and spirituality on issues such as climate change, cultural identity, rotating production cycles, and access to land and territory.**

In urban settings

77. **Regulations and laws should be developed to eradicate discrimination and establish programmes, projects and policies on the inclusion of indigenous peoples outside indigenous territories — youth, men and women living in urban centres — in the development and implementation of regional and national programmes relating to legislation, public policies, resources, programmes and projects that include the holistic concept of the right to territory.**

78. **United Nations bodies, such as UN-Habitat, the Special Rapporteur on the rights of indigenous peoples, the secretariat of the Convention on Biodiversity, the WIPO secretariat, the International Fund for Agricultural Development and national programmes of the United Nations Development Programme should produce reports on the situation of indigenous peoples in urban settings, taking into account the fact that racism and discrimination violate the rights of indigenous peoples and increase the risk of loss of traditional knowledge.**

79. **Traditional knowledge, language and culture should be promoted among indigenous peoples in urban settings through programmes implemented by neighbourhood organizations and boards; such programmes should focus on children and youth in order to strengthen their identity.**

80. **Policies should be developed within urban communities in order to strengthen the transmission of traditional knowledge. The authorities should foster opportunities to transmit traditional knowledge, with a cross-generational focus.**